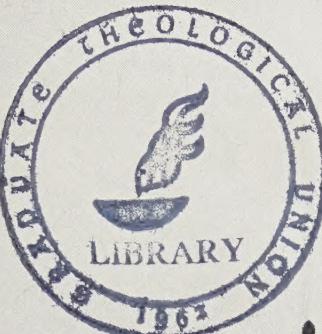


44-1

September-October, 1953



Trueblood, Norris, Ferre Comment  
on Christian Colleges (page 4)

# Church and Campus

Sept. / Oct 1953-  
Nov / Dec 1956 Inc.

9



# church and campus

SOUTHERN APPALACHIAN MOUNTAINS FORM THE BACKDROP FOR THE CHOIR OF YOUNG HARRIS COLLEGE (GEORGIA) DURING A RECENT VESPER SERVICE HELD NEAR THE CAMPUS. THE CHOIR DISPLAYS IN SONG THE CHRISTIAN SENTIMENT OF THE INSTITUTION

Volume 44

No. 1

## contents



COVER PICTURE: A SCENE FROM METHODISM'S COLUMBIA COLLEGE (SOUTH CAROLINA) RESENTS THE CHRISTIAN COLLEGE DISCUSSED ON PAGE

Designed for Pastors	3	Roger Ortmayer, <i>editor</i>
Nine Marks of a Christian College	4	Myron F. Wicke, <i>associate editor</i>
Trueblood, Norris, Fine and Ferre Comment	4	Henry Koestline, <i>managing editor</i>
Dillard University: Promise at the Crossroads	6	Eddie Lee McCall, Christine Price, <i>editorial assistants</i>
Churchmanship Program	10	Dorothy Peach, <i>secretary</i>
Morris Chapel, College of the Pacific	12	EDITORIAL COUNCIL: Woodrow A. Gandy, James S. Thomas, W. A. Rush, G. O. McCullough, J. Richard Spann, H. Bollinger, Harvey C. Brown, John O. Gross, <i>executive secretary</i>
What Gods? (Book Review)	15	
Face to Face with Inadequacies	16	
Kuekes of the Pulitzer Prize	18	
At Our Methodist Colleges	20	
Theological Schools: Did You Know?	23	
Institute of Higher Education	24	

is published bimonthly, September through June each year, by the Division of Educational Institutions, Board of Education, The Methodist Church. Address: Box 871, Nashville 2, Tennessee. Entered as second-class matter at Post Office at Nashville, Tennessee, under act of August 24, 1912.

# *designed* for PASTORS

AT THE General Conference of 1952 the Division of Educational Institutions reviewed its entire program with the view both of discovering work which no longer requires emphasis and also locating any new responsibilities. A group of college executives and Wesley Foundation workers sat as consultants during a two-day period.

Naturally, all publications came in for careful analysis. Which ones can justify their continuance? The consultants and staff finally concluded that our bimonthly periodical, *Christian Education Magazine*, dealing with higher education, should be kept but that a name more descriptive of its mission should be selected. Again through the help of interested persons in the field the name *Church and Campus* was chosen.

The mission of this magazine centers upon Christian higher education. In discussions with the committees set up to review the publications of the church, it was agreed that there was no duplication between it and any other periodical. It has a service to render and now with a new name and new format it will try to improve upon its previous high record.

Frankly, this magazine is now designed for the pastors of Methodism. It will be the voice of Methodism in Christian higher education, not a propaganda sheet. Its content, we hope, will assist pastors with their academic orientation and enable them to be helpful consultants to their youth who have education problems.

The editor solicits your criticism, whatever its nature. Let him know what you think about this publication.

If you have questions about Methodism in higher education—colleges and universities, Wesley Foundations and other student centers, the student movement and its program, theological seminaries or pastoral training—direct them to us. We want you to turn to *Church and Campus* whenever you think about what is going on in these areas.

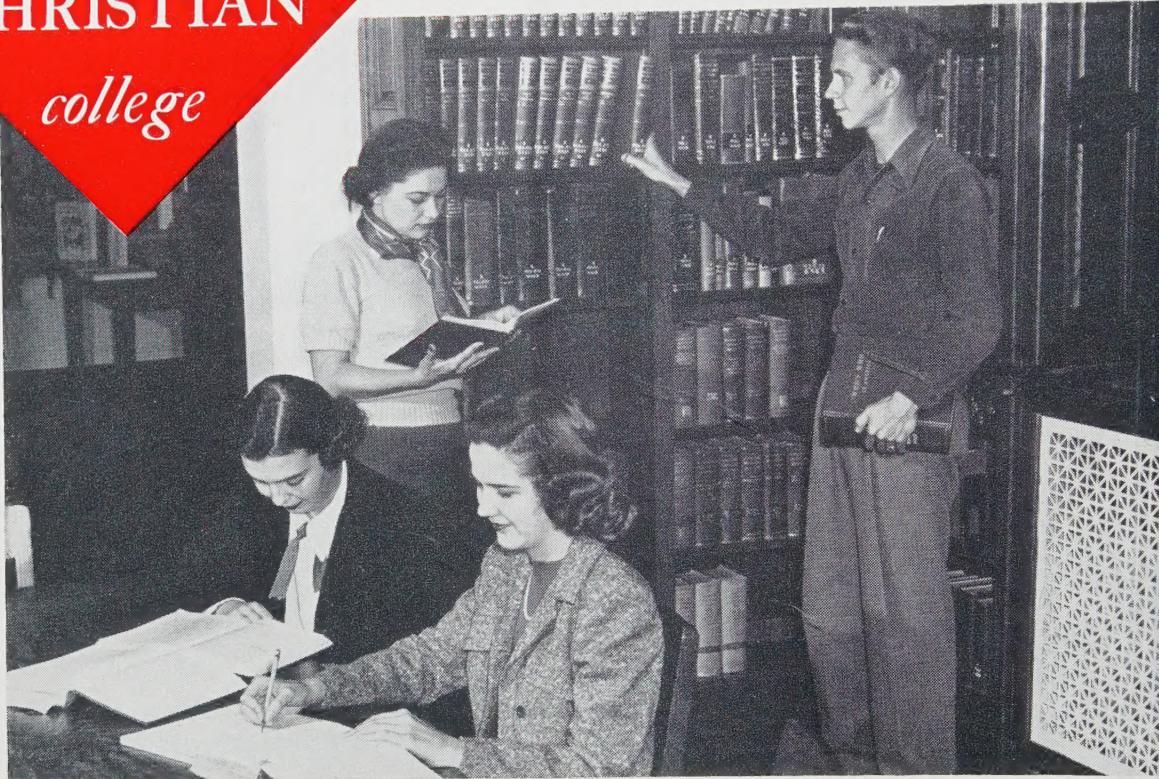
**John O. Gross**

*It must be reiterated: Church and Campus is not “another” magazine which shows up to litter the pastor’s desk. It is a redesigning and renaming of a publication which is long familiar to the pastor. It is published on the same schedule, it has even the same number of pages. We only hope that its focus has been sharpened, its public more carefully estimated, that not only will it be interesting, but that it will help to make the concerns of Christian higher education become the enthusiasm of every Methodist pastor.*

**Roger Ortmayer**

*nine*  
*marks*  
*of a*  
**CHRISTIAN**  
*college*

*A summary of objectives  
for Christian higher education*



LIBRARY SCENE AT HUNTINGDON COLLEGE, MONTGOMERY, ALABAMA

*Comments on  
Request*

Elton Trueblood

I like what is said in the "Nine Marks" but wish to go farther. Especially I should hold that, in a genuinely Christian college, every person employed should be committed to the Christian cause. This

1. A college is an educational institution and not a church, though church and college must work together for allied ends. Education is the business of the college, and guided inquiry is its method. Thus a college must be first of all a sound educational institution. If it is less, it can do nothing adequately.

2. The moral and spiritual impact of a college is dependent upon the motivating concerns of its administration. Only when college leaders accept as primary the Christian responsibilities of the institution, do positive results follow. The public commitments of the institution are, therefore, of great importance. A church college should be Christian without apology.

3. The commitments of an administration are essential, but the achievements of a college are dependent upon the whole academic

community, for the aims of the whole community are the practical aims of the college, in spite of what published statements may say. Community is achieved by careful selection of personnel, by cooperative planning, by continued institutional self-examination, by commitments mutually accepted.

4. The most important responsibility of the college community is the development of an educational plan aimed to achieve the fundamental objectives of the institution. Where the program is devoted mainly, or exclusively, to adjustment and the development of skills, the college can expect no additional results. "We do not stumble into achievement."

5. A sound curricular program must confront every student with the "Big Questions." What is man? What is the universe? What is God? What of the Christian claim that Jesus has revealed the full nature of God? Why do societies rise and fall? How does one build his own philosophy of life?

These questions must appear and reappear throughout the college program. Though they emerge inevitably in the humanities, they are intrinsic to all liberal arts courses. They are not adequately met when they appear only in courses in religion and philosophy. Commitment comes far more through sensitivity, appreciation, and surrender than through analysis and criticism.

6. The program of a Christian college must include the resources of religion and philosophy. This means as a minimum that the greatest of religious books, the Bible, will be imaginatively taught and rigorously studied. It means, as well, that the redeeming opportunities of worship will be used to the full, and that occasions for Christian witness are a central part of the college plan.

7. The college must be measured by its trustees, by its administrators and teachers. It is measured too by its students. Education in a Christian college is indicated for any student who is capable of challenge. Some are not capable of challenge and to accept them is to weaken the power of the college. Student selection is of foremost importance.

8. Even though a primary method in higher education is guided inquiry, everything that happens on a campus is educative. "The intellectual, moral, and spiritual tone of an institution is more important than its libraries and laboratories."

9. Finally, the Christian college must support the work of the Church in every way it can. Concern for church vocation is one of these, and the Church has every right to expect that from its educational institutions shall come most of its missionaries, its ministers, and its workers. The ultimate hope, however, is that all "students may emerge from their educational experiences prepared to witness to the gospel in every area of life."

is something far deeper than mere church membership, though such membership is usually one of its evidences. The great secular university may have room for a wide variety of antagonistic philosophies, but the Christian college cannot.

Also I should hope that the Christian college may be bold enough to produce a responsible community of those who care, including the wives of all men who teach. In a worldly institution only the husband is employed, but a Christian institution ought to enlarge the community by using all the powers that the residents are willing to have used. This would involve a radical change and would overcome much frustration.

(Dr. Trueblood is professor of philosophy, Earlham College, Richmond, Indiana.)

#### **Louis W. Norris**

As a whole these "marks" typify fundamental features which our church-related colleges should embrace. They refer to the quality and aims of all who make up the Christian college community. They appear to me to be sound in most particulars.

Mark No. 5 strikes me as the most fundamental of all of them. Most members of a faculty and the administrative officers will commonly raise these questions, but the real problem is for them to discover their implications. Most faculty members in our Christian colleges intend to be Christian, but they do not always know what the implications of their intention are. It is particularly important that the reference of these questions to the subject that the professor teaches should be understood.

Mark No. 7 raises some questions respecting the choice of students. It is suggested here that students who do not respond at once to the Christian outlook should not be accepted in a Christian college. This seems to me a dangerous

*(Continued on page 9)*

*promise at*  
**DILLARD UNIVERSITY**  
*the crossroads*

by Woodrow A.



METHODIST SCHOLARSHIP  
DILLARD UNIVERSITY IN N.

**N**EW ORLEANS is a crossroads where the vast farming and industrial heartland of America is linked with faraway ports of the earth. Here the material wants of men are met in the tensions and risks of commerce—and the brisk trade produces a vigorous community. As the merchants will tell you, there is fair promise in this exchange of goods and services, a promise like the "lift" that comes with the sunshine, rains, and soft winds upon the Delta in April.

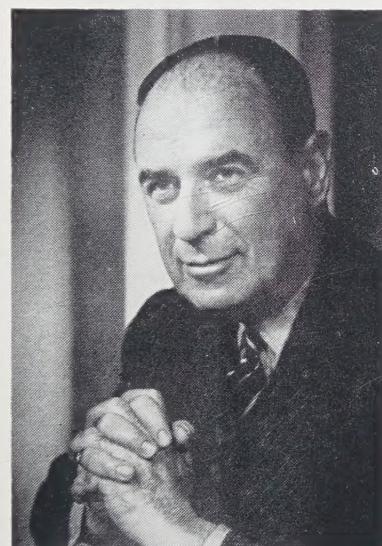
Perhaps a benevolent destiny placed Dillard University in this city at the intersection of mighty trade and communication. Dillard, Protestantism's only college for Negroes in New Orleans, vindicates the plans of church leaders who, in daring to build a university, were more noted for the grandeur of their purposes and dreams than for abundance of material means.

When a Jewish philanthropist joined with the Congregational and Methodist communions more than twenty years ago to establish a great university for Negroes in the Deep South, he made a contribution to the cause of world brotherhood that reaches beyond all the ports that the ships from New Orleans touch. The promise of Dillard is the promise of a community of students and professors, brought together under church auspices, to carry on in a free commerce of ideas and ideals the search for truth.

This promise was dramatized last April when a Nobel Prize-winning scientist, a Methodist bishop, and hundreds of alumni, students, professors, and leaders in American education gathered to honor the Jewish pioneer in improving race relations and to dedicate Edgar B. Stern Hall. Gathered for the dedication of Dillard's new science building were special representatives from schools with such varying traditions as Harvard University, University of Chicago,

Tuskegee Institute, Loyola University, Fisk University, and Huston-Tillotson College. Roman Catholics, Protestants, and Jews came to honor the achievements at Dillard.

In the dedicatory address, Arthur H. Compton, who directed the development of the first atomic chain reaction, said that Americans must devote themselves to grander ends if the means of science are to be used for human good. Dr. Compton reviewed the history of scientific advancement and showed how modern science was made possible because men in other ages were responsibly and creatively involved in a community of truth seekers.



PHILANTHROPIST EDGAR B. STERN

The late Bishop Robert N. Brooks of New Orleans led the litany of dedication. His final prayer read: "Graciously accept, we pray thee, this building which we now dedicate to thee, to thy service, and to thy glory, that in it love and wisdom may unite to make plain the path of knowledge to those who gather here. . . ."

When Edgar B. Stern spoke, he stood beneath the classical columns of the new building and recalled how the founders of Dillard had "built from scratch." He told of the early struggles of two church boards and a group of New Orleans

civic leaders to establish the school. "Where we now stand," he said, "the weeds were then head high, and the swamps had not been drained." His hearers remembered the symmetry and beauty of the Dillard campus, with its Avenue of Oaks, its perpetually green lawns, and its fourteen buildings bordering the quadrangle. (Architectural design for all buildings is in the Georgian or modified classical tradition. They have been laid out on the 62-acre tract along Gentilly Road in such a way that they give a pleasing effect of spaciousness and order. Oldest structure on the campus is the library building, completed in 1935.)

Mr. Stern, president of the Dillard Board of Trustees since the school was organized out of the merger of New Orleans University (Methodist) and Straight University (Congregationalist) in 1930, has had a significant part in effecting the changes at Dillard since the marshland site was chosen for the institution.

Construction and equipment for the science building cost \$550,000. It was made possible by gifts of Mr. and Mrs. Stern (\$100,000), the Methodist Board of Education (\$100,000), the American Missionary Association of the Congregational-Christian Church (\$100,000), and the General Education Board of the Rockefeller Foundation (\$200,000).

When Dillard was established in the early days of the depression, the New Orleans *Times-Picayune* awarded its loving cup to Mr. Stern for significant community service. His work with Dillard through the years has been only a part of his contribution to better race relations in the nation. He was a founding member of International House in New Orleans and a trustee of Tuskegee Institute for ten years. He served for sixteen years as a trustee for the Rosenwald Fund. He is also a member of the United Negro College Fund.

A story illustrates his attitude.



ACADEMIC PROCESSION LEAVING EDGAR B. STERN HALL

In 1928, the president of Straight University, hard pressed for funds, wrote to Mr. Stern and others in an effort to raise \$500 for a project. Mr. Stern replied that he was favorably concerned with what the school was doing, but that if \$500 was all that was needed he thought that it could be provided by the church board. "If you are ever interested in bigger things," he said, "you will find me ready to help."

The managers of Straight and New Orleans universities showed that they were interested in bigger things—and the help from Mr. Stern and others followed.

The two institutions, both founded in 1869, were having difficulties in their efforts to meet the growing needs of the Negro community for trained ministers, teachers, nurses, and doctors. When Edwin R. Embree, president of the Rosenwald Fund, wrote to the secretaries of the Board of Education of the Methodist Episcopal Church and the American Missionary As-

sociation, asking if they would join with some New Orleans citizens to discuss merging the schools, both men responded favorably. A. D. Danziger, president of the New Orleans Association of Commerce, called the meeting.

Dillard University (named for James Hardy Dillard, pioneer Southern educator and formerly dean at Tulane University) today is the outgrowth of the plans made in this and subsequent meetings. Citizens of all races in New Orleans joined with the church boards and other agencies to plan and build the institution. The first \$250,000 raised came from the citizens of New Orleans. In the admission of students, the charter declared that "there shall be no distinction as to race, color, sex, or religious belief." Through the years this policy has been supported by the trustees. Dillard's faculty is interracial, including among the forty-five members a Puerto Rican, an Austrian, a German, and a Chinese. There are nearly one hundred Roman

Catholic students in the university.

The first unit of Dillard, the Flint-Goodridge Hospital, was opened on February 1, 1932, a significant witness to the idea that there must be a close tie between a university and the needs of the community from which it draws students. The hospital, founded by the Methodists in the late nineteenth century, was brought under the supervision of the Dillard Board of Trustees. Under the management of Superintendent Albert W. Dent, the hospital started a unique plan of insurance and low-cost hospital care for Negroes in New Orleans. He organized clinics and provided training facilities not only for student nurses and interns but for practicing physicians throughout the area.

After his contributions at Flint-Goodridge, it was logical that the trustees would select Dr. Dent head of the whole institution. He assumed that office twelve years ago. Under his leadership the entire program has been strengthened.

Last June there were sixty-six graduates. Sixty-five students received Bachelor of Arts degrees and one received the Bachelor of Science in Nursing degree. If trends of past years have continued one third of these graduates have gone into public school teaching, while the next largest portion has gone into nursing service or medical schools. The new science building, therefore, will make possible expansion of instruction for teachers, nurses, and doctors.

Today, Dillard University represents an experiment in interfaith, interracial, and international relations. Dillard draws students from north, east, south, and west (and some from foreign countries), but the great majority of students come from New Orleans which has a Negro population of 300,000 in the metropolitan area. Like the city of New Orleans, Dillard is a cross-roads. Here the dreams and efforts of the churches and the needs of the modern atomic age intersect.

## NINE MARKS OF A CHRISTIAN COLLEGE

(Continued from page 5)

policy. A Christian college is not a community of saints, but it is a community presided over by a faculty and administration seeking to influence students towards an acceptance of the Christian way. To reject those who have not made such an acceptance deprives them of any possible influence from other students and from their teachers. This is to me the difference between a church and a church-related college. The church has requirements for membership, whereas the college seeks an outcome which may be called Christian, but, since it is not a church, it cannot have the same requirements for admission. Of course, I quite agree that the majority of students in such a college should exert a Christian influence and I believe on the whole that they do.

The phrase "guided inquiry" is particularly relevant as found in paragraphs 1 and 8. A church-related college should not be content with mere indoctrination, as the Catholic schools are, but it should provide "guided inquiry." To me this means that a college recommends a scheme of values without dictating one. Its faculty has sufficiently clear convictions to point up all the great questions but allows sufficient freedom to the students in making up their own minds to reflect the Protestant point of view.

(Dr. Norris is president of MacMurray College, Jacksonville, Illinois.)

### Benjamin Fine

In my opinion the nine points are extremely pertinent and timely. I believe that higher education would profit considerably if these "Nine Marks of a Christian College" were generally accepted by colleges and universities every-

where. There is nothing in this nine-point program that any institution of higher learning might not be able to follow.

Of course, the ninth point, that of supporting the work of a church, would not apply to publicly supported colleges. However, even the public colleges could well follow the principles contained in the over-all statement.

Certainly it is true that the resources of religion and philosophy can be utilized on every campus. It is essential in today's time of crisis to emphasize the moral and spiritual impact of a college upon the student body as well as upon the community.

(Dr. Fine is education editor, *New York Times*.)

### Nels F. S. Ferre

A college is Christian only if it is a fellowship of inquiry under God. The main functions of a college are to pass on knowledge from the past and to find new truth. A college which does not accept as a primary function to be the mind of the world and the intellectual conscience of the church is not Christian. Integrity and competence should characterize its whole intellectual life.

Within the Christian faith, however, the intellect is only a part of God's creation. It is a servant of life. Life directs it whether in a person or in a community. Therefore if the mind is to be set free for the truth, life itself must be dedicated to truth. Truth for the whole life comes only through worship of the true God. The Christian college celebrates life through wholehearted worship. Through worship it accepts its task gratefully and carries it out faithfully.

To do so the Christian college should center its curriculum in the will of God for Christian community. Theology becomes the unifying intellectual pursuit of the college campus by its humble commitment to discover, to accept and to make regnant in life and

thought the unity of the universe which alone gives universality to the life of the intellect. Christian theology is never more important than any other subject and can therefore neither lord it over the others as superior nor imperialistically infringe on their legitimate independence. Christian theology rather makes central in attitude as well as in thought the love of God which makes him sovereign and all subjects to serve him and human need. Christian theology gives education an absolute which is as deep and wide as the heart of God and as flexible as truth. It sets men free to find and to do the truth for themselves. It therefore bestows dignity upon all subjects and the spirit of cooperation on all teachers and students.

The Christian college is, furthermore, a Christian family in the sense that all parts of it, administration, faculty, students and staff work within a common loyalty to God, an intensive community of Christian purpose, and an outgoing concern for the community around it and for the world as a whole. Its total life, whether intellectual, religious, aesthetic, social, or athletic, is within both the liberty and the control of the love of Christ. The intellectual life is characterized by integrity; the spiritual life, by genuineness; the social life, by naturalness; its life of art by creative satisfaction; and its play, by invigorating release.

The Christian college can be Christian in reality as well as in name only when its standard is Christian concern, its motivation the Holy Spirit of truth, its goal Christian community, its task growth in knowledge and in human service, and its deepest loyalty the eternal will of God for universal freedom and faithfulness in fellowship, in this life and in the world to come.

(Dr. Ferre is professor of theology, Vanderbilt School of Religion.)

by Wray STICKFORD  
*Baldwin-Wallace  
College (Ohio)*

# *Churchmanship* PROGRAM

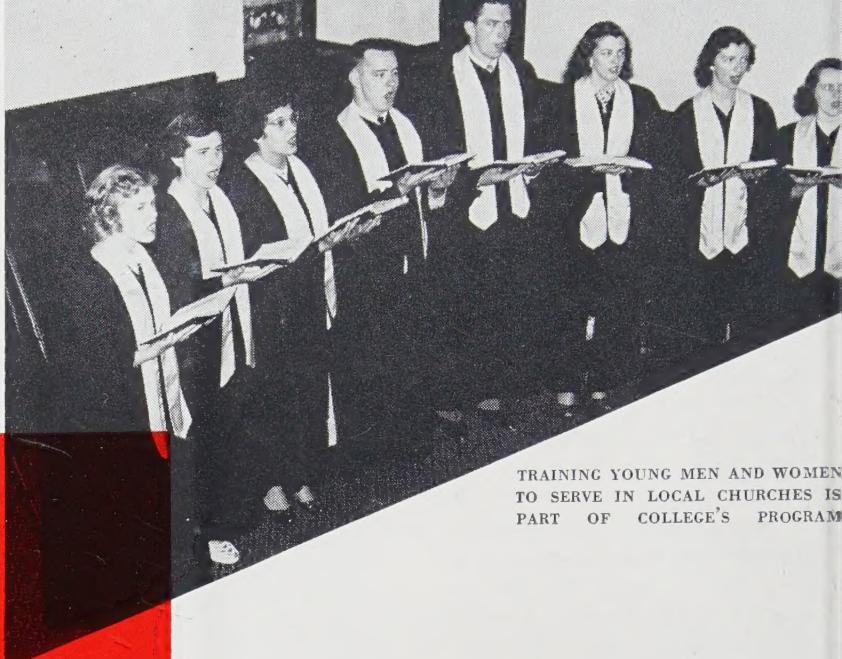
ONE of the continuing and challenging problems of every church, and one which every pastor faces, is the securing of a consecrated, intelligent and effective group of laymen to give leadership in the area of teaching, superintending, counseling and leading generally. An equally difficult problem is that of finding the time and getting the resource people to train these leaders after they have been selected. Many churches are drafting leaders and in most cases are giving them little or no training.

The church will always need leaders. There is a constant demand for teachers, assistant pastors, superintendents, counselors, youth workers, musicians and other lay workers of various kinds. Since

this is a continuous need, a program of recruitment and training should be adopted to meet this emergency in The Methodist Church.

The church-related college—the Methodist college—can help the church in this program of training. As the title of this magazine—*Church and Campus*—suggests, this is a project in which the church and its colleges can cooperate in securing and training this leadership.

Baldwin-Wallace College, along with other Methodist colleges, launched such a program of training under the title, "Churchmanship." It is set up for young people who are committed to serve the church as intelligent and trained laymen. While these young people are studying and preparing



TRAINING YOUNG MEN AND WOMEN  
TO SERVE IN LOCAL CHURCHES IS  
PART OF COLLEGE'S PROGRAM

gious education, (3) Heritage—Church history, (4) Christian thought and ethics—philosophy of religion, (5) Leadership techniques—psychology, and (6) Supervised field work—workshop in Christian education. In other words, this is a happy combination of academic studies and practical experience.

Through this program of training, the student has an experience of service in the local church under the supervision of the pastor or director of Christian education, and on the campus under the guidance of the professor of Christian education. Students may serve the church as teachers or assistant teachers in the Sunday school or in the weekday religious education program. Some students serve as youth counselors and teachers. Others have been engaged in a craft program in the church and in the YMCA and YWCA. Deputation or gospel teams open avenues of service and expression of Christian faith for college students. The

church choir is open for good voices and offers an excellent means of participation. For young men who are preparing for the ministry, there are openings for youth directors, assistant pastors and pastors of student churches.

Students may also serve in various kinds of campus religious programs—retreats, student conferences, program planning sessions and religious emphasis weeks. Many campuses have Bible study groups, luncheon discussion groups, special theological study series and faculty firesides. Work camps may be conducted on and off campus.

Students may test their leadership powers and ability to participate in group living and in program building through the various religious groups on campus, such as Wesley Fellowships, the YM and YWCA, Kappa Phi (the WSCS on the campus) and the Student Christian Unions.

These experiences in training and service make for a more effective and intelligent layman. The

church college affords the student all of these opportunities while he is on the campus. The church and the college need to work together to secure commitments to train to serve the church. The college has the facilities and the courses; the student has the time. *The church and the college must secure the commitments for this service to Christ and his Church.* If this is done, then the college and the church will work together to select and train the leaders that are needed by the church.

This year three students completed this program of training at Baldwin-Wallace. They are already serving their church in a special way. But what a difference it would make in the life of the church if, in a few years, this college could be sending out fifty to one hundred trained laymen each year! And if other colleges of The Methodist Church would meet this challenge, then and only then would we begin to have enough effective leaders for our church.



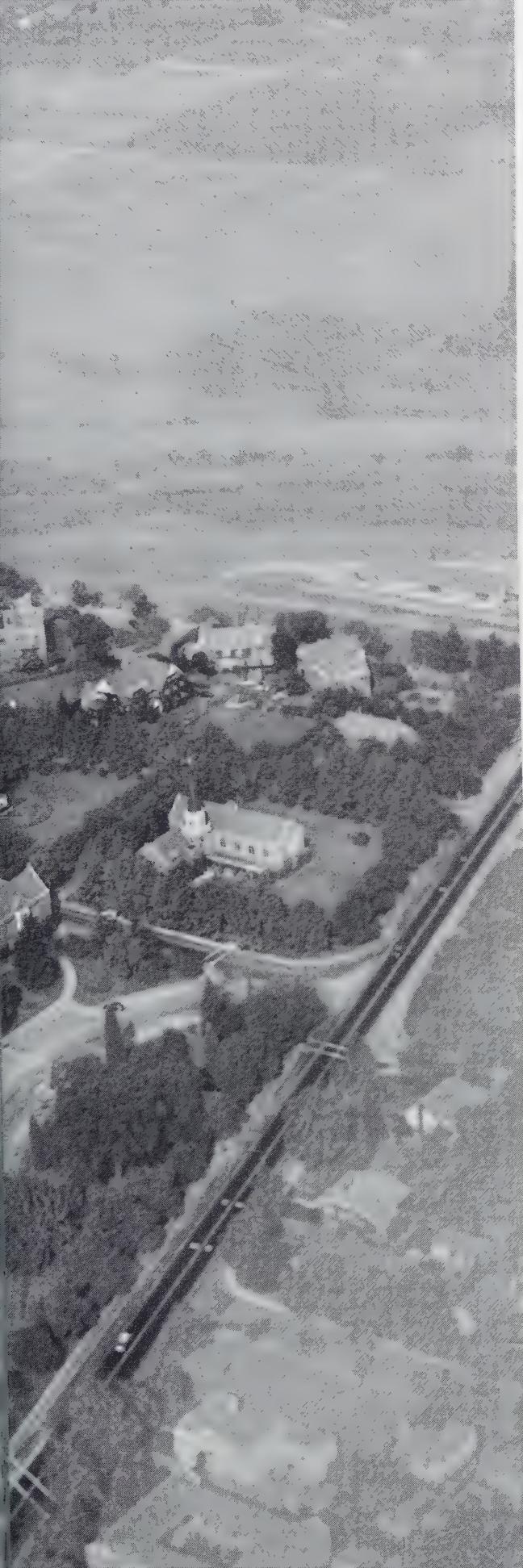
SOME STUDENTS SERVE AS CRAFT LEADERS IN THE YMCA AND YWCA AS WELL AS IN THE CHURCH PROGRAM



TRAINING YOUTH COUNSELORS AND TEACHERS FOR THE LOCAL CHURCH IS REGULAR PART OF NEW PROGRAM



MORRIS CHAPEL IS THE FOCAL POINT FOR ACTIVITIES AT COLLEGE OF THE PACIFIC



# MORRIS CHAPEL

## *College of the Pacific*

*I heard it all, I heard the whole  
Harmonious hymn of being roll  
Up through the chapel of my soul  
And at the altar die,  
And in the awful quiet then  
Myself I heard, Amen, Amen,  
Amen I heard me cry!\**

The chapel on a campus is the symbolism of a church relationship, "the sign language of our faith."

Morris Chapel, on the campus of College of the Pacific, Stockton, California, is a beautiful example of the tradition of church architecture placed at the heart of an educational institution. It holds to the Gothic characteristics in its cross design and pointed arches, but its architecture is so modified that it seems to belong on the campus of a thoroughly up-to-date and progressive institution.

The furnishings of the chapel are of authentic Gothic design, harmonizing with the pattern as a whole. Each participation in the worship services of the chapel can bring to the COP student new and intriguing leads into the magnificent story of the Christian Church.

As he enters the nave of the chapel the words of the Apostles' Creed are carved over the side arches. Above the chancel arch are the words of supplication as he approaches the sanctuary: *Kyrie Eleison, Kyrie Eleison, Christe Eleison, Christe Eleison, Kyrie Eleison* (Lord have mercy, Christ have mercy, Lord have mercy). The cast stone altar, with its central symbol IHS, is one language for the presence of Jesus. The magnificent stained-glass windows continue the story in the sanctuary lancet

---

\* Ralph Hodgson, "Song of Honor."

***Aerial view of College of the Pacific  
in suburbs of Stockton, California***



GEORGE H. COLLIVER



FRANK A. LINDHORST



ALFRED W. PAINTER



ONE OF THE MAGNIFICENT STAINED-GLASS  
WINDOWS SEEN BY CHAPEL VISITORS

windows of faith, hope and charity, in the fine rose window and the aisle windows which cover in theme the Twelve Apostles and related matters of particular interest to college people these days.

The chapel resulted from a proposal made by Tully Knoles, then president, to the Board of Trustees as, in 1938, he was outlining a list of objectives for the college's centennial, which would occur in 1951. A member of the Board, Percy Morris, took up the suggestion and, stimulated by his original gift, in 1946 the chapel was dedicated, without debt.

The president today, Robert Burns, continues to give full support to the religious program that centers in Morris Chapel. The services, which include a regular interfaith Tuesday morning worship, are under the direction of George H. Colliver, chairman of the Department of Religious Education, Frank A. Lindhorst, director of Christian Community Administration, and Alfred W. Painter, director of Religious Activities.

# What Gods?

Is the American college or university godless? Far from it, says **Chad Walsh**, professor of English at Beloit College, in **Campus Gods on Trial** (Macmillan, \$2.50).

by **Myron F. WICKE**

**A** GREAT deal of nonsense is talked and written about our godless campuses. The campuses are not godless at all! They are overpopulated with gods. The gods lurch against you as you walk from building to building; they keep you company in the student union, and they attend lectures with you."

This short book of 135 pages is hardly long enough to describe all the major members of the current university pantheon; but the most familiar and deadly are placed on trial. Progress, relativism, scientism, humanitarianism are indicted in turn, but materialism and secularity are not neglected.

Dr. Walsh knows students, and he senses their earnest search for a God big enough to answer the fundamental and final questions. To document his points the author quotes extensively from written observations by students, though he confesses to having normalized both spelling and punctuation. This is an important technical service and one to be grateful for.

Too often, according to Dr. Walsh, the student is the victim of continued buck passing in matters of religious education. "The public schools say, 'The Supreme Court won't let us talk about religion.' Parents toss the ball to the churches. The churches cram whatever instruction they can into one hour on Sunday morning with makeshift equipment. The result is a blurred jumble of half-truths, none of which will stand up well to a probing attack by a committed atheist."

Do the colleges encourage worship of the campus gods? The answer is clear. A student can learn about all the available gods and usually about the one God, and then come to his own conclusions. But that is not the whole of it: "Many colleges and universities—among them some of the most eminent—have stacked the cards. . . . Most of the departments are overwhelmingly manned by secularists of one sort or another, zealous in proclaiming their particular religions—only they don't use the word religion."

## Selected Quotes

*Whatever god you may choose, the choice will be the major turning point of your life. It is more important even than entering college, embarking on a career, or getting married. The god or God that you select will go to work and remake you in his image. After serving your particular deity for twenty years you will be a very different person. Ideas Have Consequences is the title of a book that came out some time ago. Gods have still greater and more permanent consequences—in you.*

*One can use Christianity (like art, communism, love, or anything else)*

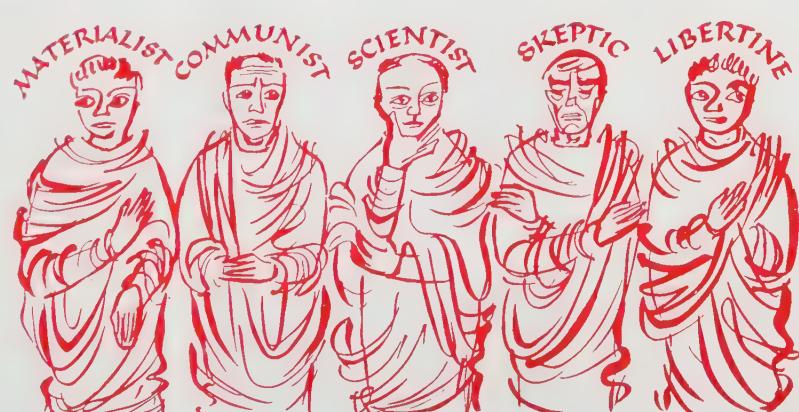
*der, alluring and frightening, comforting and impossibly difficult.*

*It is clear, then, that the most obvious defect of scientism (faith in science as a complete way of life) is this: science has no methods for answering the really urgent questions. But there is another thing that science is unable to accomplish. It cannot tell you what you ought to do. Science is concerned with is, not ought.*

*Can the Kinsey report be your guide to personal happiness and fulfillment? If you want to "do what the Joneses do," it will provide you with the data you need about one important aspect of life. But suppose the Joneses are stupid and shortsighted? They often seem to be.*

*The only trouble with objectivity is that most of life is not lived in the laboratory, library, and classroom. Outside the sheltered walls things have a way of happening, and happening fast. You find yourself in a position where you have to do something—or else play into the hands of people who have no concept of the virtue of objectivity. . . . To make a cult of objectivity is to purchase a life membership in the Association of Bystanders.*

*But why can't we lift ourselves by*



*as cotton padding to keep from getting bruised by life; but this is possible only by closing your eyes to the real implications of Christianity. Real Christianity—and that's all we need bother with—is tough and ten-*

*our bootstraps and win perfection of character? Because there is something wrong with each of us at the center—something that only God can remedy. Christianity makes no sense if you think you are all right.*

*Ex-coal miner Peter Burkett dedicates his summers to religion at Duke University supply pastors' school*

# FACE TO FACE WITH

*by Wendell WEISEND*

DUKE CHAPEL



**I**F A MAN doesn't go to church more than once a month, he gets out of the habit," said Peter Burkett, ex-coal miner, now supply pastor for Methodist churches near Stanardsville, Virginia.

Mr. Burkett isn't about to let the people of his little mountain village in the foothills of the Blue Ridge Mountains get out of the churchgoing habit. That is why he taxed his mind until he found a workable plan so that each of his six congregations could have services either every Sunday or every other Sunday.

"I tried," he explained, "but I just can't preach more than three times on Sunday." So he put members of his congregation to work teaching Sunday school, leading prayer meetings and preaching on alternate weeks.

Burkett had eight churches, half of them on the brink of collapse, when he accepted this charge in 1951. Now two of the congregations have been consolidated with others, all six have Sunday schools in contrast to two before, each church has services at least every other Sunday and membership has increased steadily to seven hundred and seventy-two. His success in the village of less than four thousand people, however, isn't all his own making. He praises the Duke University Approved Supply Pastors' School for what he has accomplished.

"I really didn't know what the ministry was all about until I came to this school!" he declared. "There are some jarring aspects to preparing to be a minister, and the call to preach is only one of the multitude of things a full-time minister has to do."

TER BURKETT PRACTICES PREACHING TO CLASSMATES; LOW, HE FINDS HIS CLASSWORK OF GREAT IMPORTANCE

## *inadequacies*

Burkett, as an engineer in the coal mines, made an adequate living for his family, but he got out of the churchgoing habit for ten years. "The patience and training of my wife portrayed the emptiness of the life I was leading and created in me the desire for a better way of life." He returned to the church in 1938 and became actively engaged in Sunday school teaching and other tasks. In 1948 he felt the call to preach and accepted a full-time supply assignment with four churches in Schuyler, Virginia.

At the age of forty-nine, Burkett had gone from coal mining to steelwork and then became a railroad mechanic. When he accepted the Schuyler charge, he gave up a \$2-an-hour job, and his wife quit teaching public school. Their new family income was \$2,200 a year.

Burkett attended his first Supply Pastors' School at Emory University in 1949. Now in his third summer session at Duke, he will become an ordained minister in another four years. A supply pastor has to complete requirements of the church within eight years—that is how he happened to enter the school at Duke, but that is not why he has gone back.

"In selecting and establishing courses for men of widely varying academic levels, the faculty of this school has succeeded in an incomparable approach to the ministry," he said.

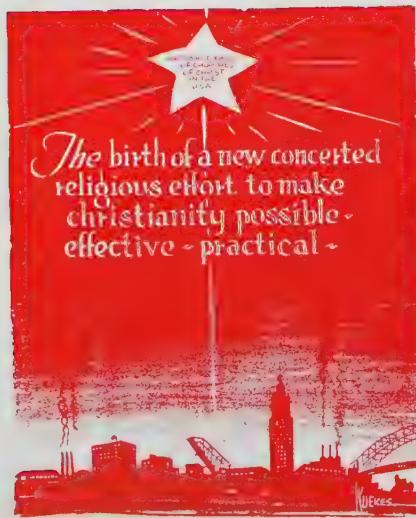
According to Mr. Burkett, the school has helped him in many ways, particularly in providing the opportunity to hear other men preach and to associate with other men who share many of the same problems. Most important, however, "the faculty here at Duke has brought me face to face with the inadequacies in my thinking."



# KUEKES *of the* *Pulitzer Prize*



PALM SUNDAY



WASHINGTON (D.C.) NEEDS MORE  
OF THIS

STAR OVER CLEVELAND



**T**HE Pulitzer Prize for the best newspaper cartoon of 1952 was won by modest Edward D. Kuekes of the *Cleveland Plain Dealer*.

The most coveted prize in the profession was given for a cartoon that appeared in the *Plain Dealer* on Sunday, November 9, 1952, with the simple caption "Aftermath." It showed two soldiers carrying a buddy on a litter across snowy Korean wastelands.

"Wonder if he voted?" asked one of his bearers.

His companion replied "No, he wasn't old enough."

Kuekes had drawn the cartoon after sitting at his desk without getting any ideas for the day. His mind wandered to his oldest son, who had been overseas in World War II and had not been able to vote.

Both Ed Kuekes and his wife attended Methodist Baldwin-Wallace College in Berea, Ohio. Mr. Kuekes was a member of the class of 1922 and has kept a close association with the institution, being a former president of the Cleveland alumni association of Baldwin-Wallace.

This prize-winning cartoonist often emphasizes in his work a pensive religious note which will occasionally take an ironic twist as in his cartoon "Washington (D. C., that is) could stand more of the same."

He often, with the front-page spot of an important newspaper, interprets the meaning of significant church or religious events, as in the "Star Over Cleveland" cartoon which celebrated the birth of the National Council of the Churches of Christ in the U. S. A. —a bright star in the dark skies over the skyline of Cleveland. Has Palm Sunday ever been more wistfully suggested than in his cartoon of that title?

This graduate of a Methodist college is not a newcomer to national recognition. On four occasions since 1949 he has been honored by the Freedoms Foundation. The first time the award was made he won a \$2,000 first prize which was presented by General Dwight Eisenhower. He has also won a second prize and two distinguished service awards.

He has authored a book called *Funny Fables* and a modern version of *Alice in Wonderland* which ran throughout the country, Europe and South America prior to World War II.

Ed Kuekes (if his name were spelled phonetically it would be



"AFTERMATH" WAS THE TITLE KUEKES GAVE TO THIS PRIZE-WINNING CARTOON

"Keekus") long wanted to be an editorial cartoonist. He drew for his school paper and in art school eyed the journalistic career he has since created.

His art is, in large part, the result of skill in knowing what to omit. "I'd like to state this opinion —just mine, for whatever it is worth. Art is leaving things out. The more you can leave out and convey a message, the better it is. The fewer the lines in an editorial cartoon, the easier it is to read.

"The finished product may look as if the cartoonist dashed it off, but, believe me, a lot of lines are taken out before the cartoon is turned in."

This B-W alumnus has soared high in the journalistic skies—to grab the highest star itself, the Pulitzer Prize. But this fellow, who has observed "A drawing should be like a golfer—the fewer strokes the better," is most at home in his simple family life where he gets a big kick out of a flock of former wild ducks now so tamed that they eat out of his hand, or monkeying around with twenty-five or thirty musical bells.

With his wife, he is proudest of a program that they have presented to service organizations called "The Family Album." As Mrs. Kuekes reads, Ed illustrates "to bring back memories."

High memories are also a persistent mood in his cartoons.

## Developments

Progress in Christian education calls for improved physical facilities and additional finances.

# At Our Methodist Colleges

### Feature

■ In early summer, the future of England's foreign secretary depended on the skill and knowledge of a graduate of Methodism's Mount Union College.

Dr. Richard Cattell, who received his bachelor of arts degree from Mount Union, Alliance, Ohio, in 1921, operated on one of the most famous patients of his career in an attempt to end the gall bladder trouble which had bothered Anthony Eden for some time. Queen Elizabeth's doctor, as a member of a group of five physicians studying Eden's illness, had recommended Dr. Cattell when after two operations gall bladder trouble still threatened the career of the Conservative Party foreign secretary.

Anthony Eden spent his convalescence at the New England Deaconess Hospital following the operation which was performed after he had flown from London to Boston. There at the famed Lahey Clinic, Dr. Cattell is one of the ranking staff members. A specialist in liver and gall bladder surgery, Dr. Cattell holds a world-wide reputation in his field.

Dr. Cattell, also a graduate of Harvard University and trustee of Mount Union College, has numerous medical affiliations. He is a

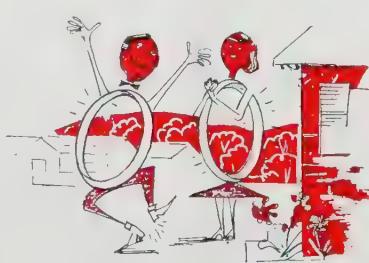


DR. CATTELL

bothered Anthony Eden for some time. Queen Elizabeth's doctor, as a member of a group of five physicians studying Eden's illness, had recommended Dr. Cattell when after two operations gall bladder trouble still threatened the career of the Conservative Party foreign secretary.

member of the American Medical Association, the New England Surgical Society, a Fellow of the American College of Surgeons, an honorary consultant of the Bureau of Medicine and Surgery of the United States Navy, president of the Boston Surgical Society, the American Surgical Association, the Southern Surgical Association, president of the Interstate Post-graduate Medical Association, and a surgeon at New England Baptist Hospital and New England Deaconess Hospital.

Even before Dr. Cattell had helped to determine England's future political leadership, he was no stranger to England or to Englishmen. He has addressed the Royal Academy of Medicine, the Royal College of Surgeons and Oxford University Medical School.



### Research

■ Bridwell Library at Southern Methodist University has recently completed microfilm editions of the available issues of *Zions Herald* and the *Nashville Christian Advocate*. Now libraries who need them can own copies of these papers which reflect the religious, social, and political conditions of the past century.

■ Emory University last May received a federal loan of \$990,000 that will be the keystone in a building program to provide adequate permanent housing for students. The loan will go for construction of two new dormitories for men and renovation of Alabama Hall. It will make possible the elimination of temporary barracks-type buildings.

■ Married couples at Union College soon will be living in a new \$100,000 student housing project. A \$75,000 anonymous gift will help to construct twenty units similar to the style of a modern motel. Each will consist of two rooms with bath fully equipped and furnished.

■ DePauw University's million-and-a-half dollar development program recently passed the half-way point as \$730,500 in subscriptions was reported toward a goal of \$1,429,000. The \$1.5 million is the first phase of a campaign to raise approximately \$10,000,000. It will be used primarily for a million-dollar library and for increases in faculty-staff salaries.

■ A second gift of \$250,000 has been donated to the Willamette University \$1,000,000 challenge fund. An initial \$250,000 contingent gift was announced at the kick-off luncheon on May 7, 1953. Both gifts will be available upon the raising of the balance of \$500,000. "This means," points out President G. Herbert Smith, "that for each dollar raised, another dollar will be available." About \$68,500 has been pledged by residents of Salem, Oregon, home of the university. Authorization of the campaign to construct a new fine arts building and auditorium and a women's dormitory was voted by the university trustees last February. This is the first step in a \$5,000,000 long-range program.

■ President Emeritus Walter Dill Scott turned the first spade of earth for Northwestern University's Kresge Centennial Hall on June 13, 1953. The hall will contain classrooms, research laboratories, and offices. In January, 1952, the university announced that the \$3,000,000 goal of the campaign had been reached—\$500,000 from the Kresge Foundation of Detroit, \$1,000,000 from an anonymous donor, and \$1,500,000 from 6,000 alumni and friends. At the June 13 ceremonies, Kenneth F. Burgess, president of the university board of trustees, gave an address of appreciation to the donors and revealed that the Kresge Foundation was the anonymous donor and had actually pledged a total of \$1,500,000.

■ A \$2,345,000 building program has been launched by Mount Union College. Of that amount, \$350,000 is on hand. This is the Second Century Development program which was started in 1950 with the completion of the library. The money will be used to construct five new buildings: a music wing to the Rodman Theater and Crandall Fine Arts Building, a girls' dormitory large enough to accommodate 164 students, a dining commons, and a modern Student Health Center.

A science building will be constructed adjoining the present Science Hall. Provisions are made in the plans to completely remodel the present science building, and for the construction of a new intramural athletic field. Gifts to date: \$150,000 from Mr. and Mrs. C. J. Rodman, Alliance, Ohio; \$100,000, the late Mr. Charles N. Crandall, Youngstown, Ohio; and \$67,000, Secretary of Defense Charles E. Wilson.

Ground was broken for the theater and arts gallery on May 20, by Mr. Rodman, donor of the theater that bears his family name.

■ The dedication of the Annie Merner Pfeiffer Library in May brought West Virginia Wesleyan College's building program to a

conclusion. At that time, the college paid tribute to Mrs. Annie Merner Pfeiffer of New York City whose original conditional gift of \$100,000 stimulated the institution into building activity.

The college also recognized Mrs. Pfeiffer's subsequent gift of \$50,000 which was made available to Wesleyan by the Board of Education Committee on the residue of the funds in the Pfeiffer estate. The library will stand as a lasting tribute to a woman who believed in Methodist youth and who inspired others through her beneficence to expand and develop educational facilities.



Special features of the library include the Kresge Foundation general reference room and the Methodist historical room. The latter will become the depository for all records relating to the church in the State of West Virginia.

#### **Gifts of another nature also support higher education.**

■ Allegheny College's living endowment fund for the year ending June 30, 1953, shows that 1,504 alumni contributors gave an average of \$20.33 to make a total of \$30,580. This, according to Harold K. Brooks, Pittsburgh, Pennsylvania, attorney and chairman of the 1952-53 fund, tops the best previous year in alumni giving—1949. This fund is used at Allegheny for current operating expenses, with emphasis on faculty salaries, scholarships, and building maintenance.

■ A new \$25,000 pipe organ has been given to Southwestern Col-

lege by P. J. Sonner, Winfield, Kansas, manufacturer and donor of the Sonner Stadium. The organ was dedicated April 19, 1953, by Dr. Alvin W. Murray. Miss Marilyn Mason of the University of Michigan faculty played the dedicatory concert.

■ As of May 28, 1953, a total of \$17,000 had been given to Dickinson College in two gifts by William F. Hufstader, Detroit, Michigan, a vice president of General Motors. A \$10,000 gift is to be applied to a new theater for the accommodation of the college's expanded drama and speech programs. A \$7,000 gift endows two new \$100 prizes for the senior man and woman contributing most to Dickinson in their four years in college.

#### **New developments demand changes in curriculums.**

■ First and only university in the West to offer the degree of Doctor of Social Work, the University of Southern California has announced that it will start the new program of graduate study this fall. The doctoral courses will prepare social workers for positions of administrative leadership in the fields of social welfare and social work.

■ Beginning with the fall semester, 1953, American University will expand its programs in education and teacher training to include training for teaching at the elementary school level.

■ A new series of undergraduate courses in international relations begins in September at Drew University. They will emphasize problems of the Near, Far and Middle East.

#### **Progress sometimes requires consolidation.**

■ As an economy measure and to stop needless competition, Emory-at-Valdosta, Emory University's twenty-five year-old south Georgia junior college, was discontinued at the close of the spring quarter and

its entire plant given to the University System of Georgia for use by Valdosta State College.

President Goodrich C. White in offering the plant for merger with that of Valdosta State explained that enrollment of the junior college had dropped "to a point where operation of a satisfactory educational program on a sound financial basis seems impossible." In the words of an Atlanta *Journal* editorial, "Closing its Valdosta branch will enable Emory to devote efforts formerly concentrated there to its great central university in Atlanta."

Mrs. L. J. (Emma Sue) King, college secretary, held the distinc-



tion of being the only person to be employed by Emory Junior College at Valdosta, Georgia, from the day it opened until its close.

## Progress requires knowledge of the past.

■ A picture appearing in *Life Magazine* on May 8, 1939, led to the dedication of a plaque in the newly constructed Annie Merner Pfeiffer Library at West Virginia Wesleyan College. The photograph was one of the chairmen of the three commissions on Methodist Union: John M. Moore, bishop of the Methodist Episcopal Church, South; James H. Straughn, bishop of the Methodist Protestant Church; and Edwin H. Hughes, bishop of the Methodist Episcopal Church. It was taken at Birmingham, Alabama, during the final General Conference of the Methodist Episcopal Church, South. There, on April 29, 1938, the conference by an overwhelming vote ratified the union.

The plaque was dedicated on May 28, with the only living member of the trio, Bishop Straughn, delivering the address.

## So They Say

"The words, the theories, and philosophies about brotherhood are endless. The time has come for the application of our ideal; both for our own salvation, and for the sake of the confused millions who long for freedom and are deceived by the siren calls of prejudice and misled by the tunes of the pied pipers of dictatorship. . . . Brotherhood in action presents unlimited opportunities for personal and group growth. We are well

launched. Let us continue in this bold and beloved adventure to the ending of our lives."

*President Harold C. Case at the 1952 Boston University Founders' Day.*

"The first step toward accepting other people is the ability to accept one's self; living in harmony with others is reserved for those who have found harmony within themselves."

*Dr. Earl H. Furgeson of Westminster Theological Seminary.*

"The real heroic people come from all walks of life. . . . The whole individual is more than a doctor, a dentist or a nurse . . . he is a social individual who comes out of his laboratory to devote some time to making the community around him a more decent place."

*Judge William H. Hastie of the United States Court of Appeals for the Third District at the 1953 Meharry Medical College commencement.*

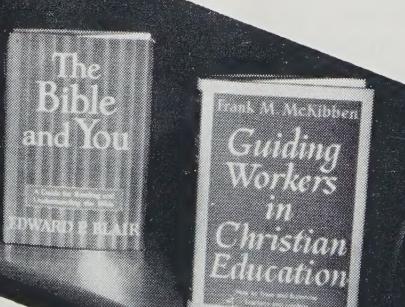
"It is becoming more and more apparent every day that in spite of all our scientific and technical advances, we have not as yet learned to live together in the modern world. The art of living together is the true goal of mankind and, therefore, it must be the true goal of education."

*Senator Dwight Griswold of Nebraska at the annual dinner meeting of the Nebraska Wesleyan Alumni Association.*

"Education is concerned with the growth of the whole mind. It is a process wherein mind and heart are developing a taste for knowledge, a habit of questioning and exploring, a perspective in the midst of time. . . . Only by illuminating the present with the light of the past are we prepared to live tomorrow."

*Duke University President Hollis Edens at the 1953 Huntingdon College commencement.*

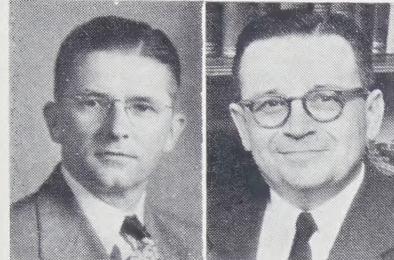
RECENT BOOKS BY  
GARRETT FACULTY



## Personals

**Elected:** Dr. Chester M. Alter as twelfth chancellor of ninety-year-old University of Denver. From deanship of Boston University's Graduate School.

Dr. J. Lem Stokes II, to the presidency of Pfeiffer Junior Col-



DR. STOKES

DR. ALTER

lege. Since 1950, secretary of religion in higher education, Division of Educational Institutions, Board of Education of The Methodist Church.

**Appointed:** Vice President and Dean C. E. Ficken as interim president of Ohio Wesleyan University. Releases President Arthur S. Fleming to be Director of Defense Mobilization.

**Substituted:** The Rev. Norman L. Trott at Westminster Theological Seminary during leave of absence granted President Lester A. Welliver. Continues as superintendent of the Baltimore, South, District.

**Died:** Dr. George R. Grose, 82, president of DePauw University from 1912-24, May 6. As Methodist bishop, directed missions in China.

John Gordon Stipe, 67, vice president of Emory University, of a heart attack, June 8. Oldest member of university staff in point of service.

**Retired:** Dr. Gillie A. Larew, dean of Randolph-Macon Woman's College, after more than fifty years' association with the college.

**Named:** Dean Seward Reese of the Willamette University Law School to chairmanship, Conference of Western Law Schools, at recent meeting in Salt Lake City.

## Did you THEOLOGICAL SCHOOLS Know?

■ Enrolment in the Methodist theological schools and seminaries reached a record high in the academic year 1952-53. Three thousand eighty-nine regular students were reported by the ten schools at the annual meeting of the Board of Education.

■ Garrett Biblical Institute will be one of eleven theological schools in the Chicago area which will join together to hold an Ecumenical Institute next summer (1954). The Ecumenical Institute, a two-weeks session prior to the Assembly of the World Council of Churches at Evanston, will have on its faculty notable Christian leaders from all over the world.

■ Westminster Theological Seminary has acquired an eight-acre site in Washington, D.C., adjacent to the campus of American University. Bishop G. Bromley Oxnam is chairman of the Board of Trustees. This will be the first Protestant theological school in the nation's capital.

■ Dr. Gerald O. McCulloh became the first full-time director of theological education in Methodist history when he came to the Department of Theological Schools June 15. Along with increased support to the seminaries, the General Conference at San Francisco voted to provide for the church this new department to co-ordinate the total denominational program of seminary training.

Dr. McCulloh was professor of theology at Garrett before joining the staff of the Board of Education in Nashville. Professor Edward T. Ramsdell, formerly of the Vanderbilt School of Religion, has gone to Garrett to succeed him.

■ Extensive changes have been

made in the B.D. course of study at Perkins School of Theology, under the guidance of Dean Merrimon Cuninggim. The Perkins faculty made a careful study of the relevance of the theological course to the minister's task. Proceeding upon the conviction that the course of study must be pertinent to life, balanced, integrated and flexible, they have proposed a core curriculum organized in four divisions.

1. The Life and Work of the Church.
2. Christianity and Culture.
3. The Christian Heritage.
4. Biblical Studies.

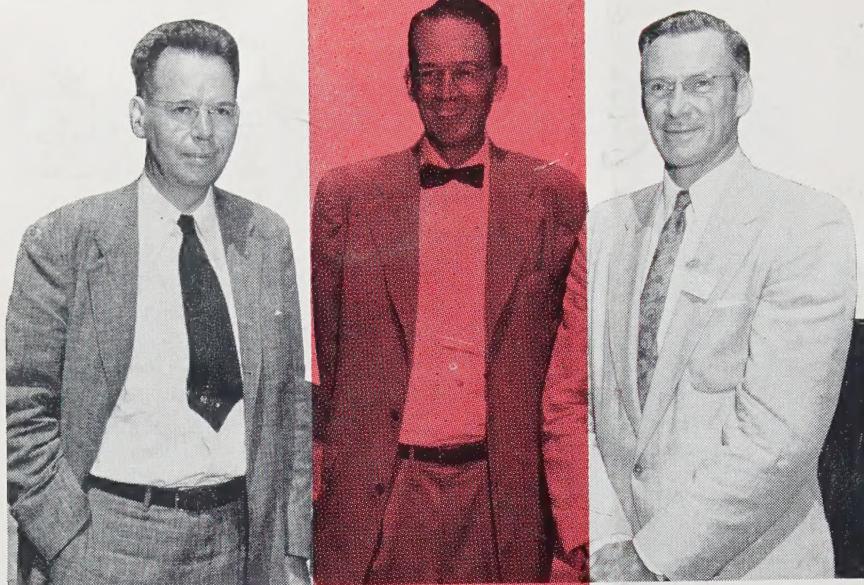
The B.D. course has sixty-four semester hours of required courses and thirty-six hours of electives.

■ Under its new president, Dr. Harold F. Carr, Iliff School of Theology awarded twenty-seven graduate degrees at its commencement June 11. There were four who were awarded the Th.D., twenty-one the Th.M., and two the M.R.E. This is the largest graduating class in Iliff's history.

■ The Association of Methodist Theological Schools met at Nashville, July 26-27. This Association is made up of the deans and presidents of the ten Methodist schools.

A unified program of recruitment for the ministry and admission of students was projected for further study.

■ Dean Walter G. Muelder, of Boston University School of Theology, is a member of the Central Committee of the World Council of Churches. During the coming year he will be on sabbatical leave in Geneva, Switzerland, working in the Ecumenical Institute. Eugene H. Floyd, assistant to the president of the university, will act as dean.



## Institute of Higher Education



LEADING the thinking of participants in the tenth annual Institute of Higher Education, July 28-30, in Nashville, Tennessee, were such outstanding persons as Dr. Robert L. Calhoun, Dr. E. Harris Harbison, and Dr. George C. Baker, Jr. (l. to r., top picture).

Dr. Calhoun, professor of historical theology at Yale University, delivered keynote addresses on "Christian Faith and Higher Education," "The Day's Work as Vocation," and "The Nature and Task of a Christian College." Dr. Harbison, professor of history at Princeton University, spoke on "Problems and Possibilities of a Nation-wide Christian Faculty Movement," and "Christian Vocation and the Teaching Profession." Dr. Baker, chaplain at Southern Methodist University, took part in a panel

discussion on "Financing and Administering the Campus Religious Program."

On exhibit at the Institute were photographs, catalogs, viewbooks, annuals, and alumni, student-recruitment, and fund-raising materials from the 118 Methodist-related institutions. President and Mrs. J. R. Burgess of Reinhardt College, Waleska, Georgia, are pictured as they view a part of the display.

The workshop on educational problems, trends, and objectives brought together 275 college and university administrators from 39 states, including 60 presidents. It was sponsored by Scarritt College, the Division of Educational Institutions of the Methodist Board of Education, and the Commission on Higher Education of the National Council of Churches of Christ in the U.S.A.